

graph to which it is attached. It is known that the Mormon people had claimed that polygamy was a part of their religious faith. This provision in the enabling act was equivalent to saying you may hereafter believe as you please, and assert such opinions as you please on the subject of polygamy, polygamous marriages, &c.

"In the second place," Senator Sutherland continued, "the language of

Practice Dying Out.

1891, there were over 2,000 polygamists in the United States. When the pressure of prosecution was relaxed, the human nature being the same as for other human nature, it was expected that the number of polygamists would decrease some of these people would continue with their wives. It was not until the election of Little and Smith and felt that the men which were the institution of polygamy, the celebration of the marriage ceremony, the abolition of the church in the future. The system was formally abandoned by the church in 1890. Little and Smith, the part of the non-Mormon inhabitants of the state to hold the old polygamists in the future. The feeling was for the act, so long as their relations were flagrant. In general, the feeling was that the best thing was to bear with the situation in patience. A number of time these old polygamists would be removed by death.

Few Plural Marriages Now.

In 1890, Senator Sutherland said, "The

holds. They had gradually been diminished by death and removal from the state until today there are not to exceed 500 of them. The situation is rapidly clearing itself. It has been charged, he said, that there are some new cases of polio. He thought that charge was

been some sporadic cases of this character. Such cases were condemned by Mormon and Gentile alike, and he condemned them himself in vigorous terms and declared that any man who had taken a polygamous wife since the manifesto of 1890 ought to be in jail serving out the extreme penalty of the law.

Senator Smoot, however, by his expressions and conduct had always since a boy opposed the practice of polygamy, and together with other young men in the church had done much to help and press to an end the system. Smoot had always been among the vigorous

riages and brought about an investigation against two of the apostles who were charged with having taken several wives since the manifesto. These apostles have been removed from their offices and are today fugitives from justice in a foreign jurisdiction.

He then took up the question of church interference with political and temporal affairs and showed that in the beginning there had been more or less union of church and state, but he insisted that since the division on national party lines in 1892 this situation had been materially improved, the progress being characterized as satisfactory and under all circumstances remarkable. He said that there is no disposition on the part of the Mormons, although they are in the majority in the state, to discriminate against Gentiles.

Whatever may have been the condition in the old days, he said, he knew from actual observation that the Mormon people today were as loyal and as patriotic as any people in the country. He said

attention to the fact that when the war with Spain was declared and a call for volunteers made, the Mormons as well as Gentiles in Utah freely offered their services to the government. The Utah forces commanded by Major Richard Young, himself a grandson of Brigham Young, a graduate of West Point, as loyal, brave and splendid a soldier as ever wore a uniform, had won for themselves honor and distinction.

tion to Smoot's conduct in the senate. He had served there four years and had been the daily associate of his colleagues and had won their respect and esteem. That no senator in that body can poll to any word or act or vote of his that breathes any other spirit than that of devotion to his duty and patriotic regard for his obligations as a citizen of the republic.

—C.-C. Polygamouslydydy onhr anr aon

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